

# Oliver's Trade



I WILL  
 FOR THEM TWO  
 WITNESSES ETC  
 REV. 11 3

R. M. SONNEVILLE  
 THEOLOGICAL PUBLISHER  
 NEW YORK

I WILL  
 FOR POWER UNTO MY  
 TWO WITNESSES  
 THIS ARE THE TWO  
 OLIVER REES ETC  
 REV. 11 3

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No. June, 1899. 6

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A Monthly Journal devoted to Missionary Work in the  
Reformed Presbyterian Church, U. S. A.

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JUNE, 1899.

6.

## QUESTIONS OF THE HOUR.

### AN AGENCY FOR GOOD.\*

REV. W. P. JOHNSTON, D. D., *President of Geneva College, Beaver Falls, Pa.*

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."—Micah 5: 7.

Fairbairn says, that Jesus Christ was possessed of three great powers. The first was, that He could change men—could make bad men good. The second was, that the men thus made, He could make to be factors of good to others. The third was, that He could associate the men thus changed into societies or communities with larger ideas and greater plans than individual men unassociated could have had.

A double purpose is thus served, in help to single lives—these are expanded, intensified, made better themselves, and these thus changed are made to fulfil a richer and better service to mankind. Any life is a blessed life that has been found worthy to be embraced in the divine scheme—having its own capacities enlarged, its own range widened, and then in union with other lives to become one of the agencies through which God's blessed intention for the good of men can be accomplished. "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon

the grass, that tarrieth not for man, nor waiteth for the sons of men."

In the use of these words I propose to note at the outset:

(1.) *The estimate put upon men as an agency for good.* There are a few things, which we find, if spoken of at all, to be of exceeding worth. They cannot be reduplicated, not two of a kind, they cannot be doubled. They are so essentially and inherently good, that we have but one of a kind, never two, meant not for one place, but all places, not for one time, but all times, meant to be known everywhere throughout the universe itself. These are designed for certain ends and nothing else can serve them, and these can serve them fully, thoroughly, absolutely. Such agents are the air, water, fire, light, the dew, the rain. Two of these are named here. Our Lord used some of these figures—because these agents do not cease to be, they do not disappear, the world cannot do without them, they do not change in the least, in any particular, in thrice a thousand years. There is no decay here, like what you may find in other things, as in trees or flowers—there is no decrease or diminution or loss or retrogression. They are just what they were in beginning, if they would change they could not be named as they are now named. They serve their ends.

We have a right to take out of these words all that they will bear. It is of great account to have the divine verdict as to the

\* Substance of opening sermon, Synod of the Reformed Presbyterian Church, Mansfield, Ohio, May 31, 1899.

value of good men in society, that in their sphere they are of same account and serve the same purpose as these beneficent agents do in theirs. It is worth our while to note the estimate our Lord puts on a good man. These words stand for facts. The comparison would not be in the word, if not borne out by facts. Two things then are to be kept in mind, the one is that Jesus Christ values men for what they are, the other is that men here or anywhere may attain the qualities that win God's mind. God be praised for the incentive that may come into human lives, come into them from God's own words. This incentive is here for all the men that may be born in any land. A measure has been established. A standard has been made and men can reach the standard. Isn't it well that men can show and do show what can be made out of them? I know that David was much to Jonathan, and Jonathan was much to David, but neither valued the other as God values men. Isn't it worth while to be right, to make attainments, to get qualities?

George Steen, seven years ago in Africa, a young man, full of blood and strength, and, though a missionary, one who loved the chase, took up his gun for an afternoon of sport, got beyond his range in his eagerness of pursuit, came within lines of a tribe with which his own was at war, was suddenly set upon. He carried a Winchester of ten chambers, he had a ball for each one of the attacking party. They said the barrel of his rifle was on a level with his eye but he took it down. The men were amazed and startled after they had clubbed him to death that no chamber was empty. The man had decided to die rather than defend himself and ignore Christ's cause. He was like his Lord who would not come down from the cross. There are men yet. This man was to the souls of these men what the dew is to the dry ground.

(2.) *Any efficiency in an agency for good is of God's implanting.*

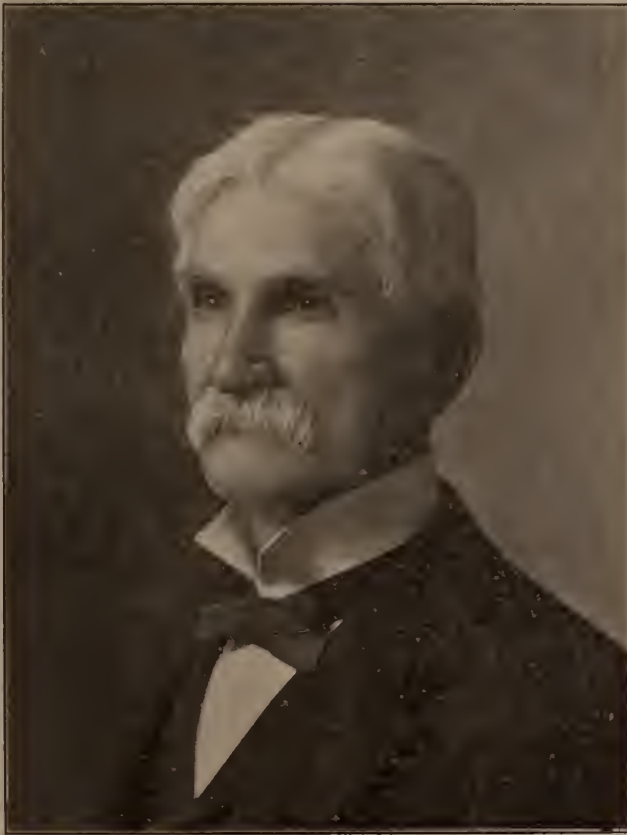
The dew is one of the gifts granted us directly from God's own hand. It is His own preparation, out of His own storehouse. Of course we can explain how it originates, the causes that produce it, but God is the source of it, He puts in motion the laws that operate and continue to produce. As a gift it belongs to the same class as the air, the light, water, fire. We find it here when we open our eyes. It came in the night-time when men's hands were still, and men's eyes closed. It came when we were unconscious. We don't make it. We don't compound it, it is compounded for us. It is owing to the divine will that it is what it is, that it effects what it effects. If men like it, if they find that it contributes to the physical well-being of mankind, they have to thank God for it. He gives it its properties and thus constituted gives it to men. It is the product of a will at once almighty and intelligent. Good people are what they are by the will and act of God. "They are born not of the will of the flesh, nor of the will of man but of God." It is imputed to them. It is God that makes the dew, that brings the shower, that gives the light and the air and the fire and the water and the salt, as they are. It is God that makes good people out of bad people, Israels out of Jacobs, Pauls out of Sauls. God gives us our value. He will make us what we ought to be. He will remake us, recreate us, renovate us, transform us, renew us. He will give us the capacity and the will and the desire. He will make capable by His own standard of capability, so that He can say to us, "As I have done, so shall ye do"—able to say to us, "Greater works than these shall ye do."

(3.) *What is it that gives value to that that is to be an agency for good?*

There is an adaptation of the dew to the

need of the grass of the field. If one class of people had what made comparable to the dew in help to other people, it would be because this people had what others did not have. "The remnant of Jacob shall be as the dew." Who is Jacob? That was

man, and his was a family in covenant relationship with God. What did remnant of Jacob have? Had the ten commandments—had the law given at Sinai. The remnant of Jacob had in two particulars the elements of good to men—to all men.



*James Jones*  
*W. P. Johnston*

the name of a man who was in covenant with God, whose father was, whose grandfather was called "the father of the faithful"—this man made promises to God and fulfilled them, had promises made to him of God and had them fulfilled. He was a

These were—truth—theoretical truth, truth as to God, what was due to Him, truth as to God in all relationships, truth as to man, in all our relationships. In addition to this possession of truth, truth theoretical as to God and as to man, the remnant

of Jacob had men who were willing to vindicate that truth, and live it, live it out before men. The men of the race did so well with the truth put into their hands, that God said of them, they were as dew to lands. Our Lord said of them, they were "the light of the world," and "the salt of the earth." Joseph was that, Moses surely was. If the dew is now as it was in the time of the Exodus—amounts to as much, Moses can claim the truth of the comparison—for his name is a factor still. Moses told men for the good of men to keep the Sabbath day. We will find it kept in this town of Mansfield, if we shall live until next Lord's day. David was of remnant of Jacob. He gave us the 2d Psalm, the 22d, the 72d. Daniel was of that race, and Paul was. I do not know how the world could have gotten on at all without the men and the truth of the Hebrew race. Any man or any set of men, any man or any body or organization of men can be of good to men, if, getting hold of God's truth, they will do just as God tells them to do in all particulars, accept it as God tells men how.

Now my friends, the remnant of Knox or Calvin or Cameron or Renwick or Rutherford can be that also among peoples, if this remnant possesses in principles and men what this remnant of Jacob possessed. If there be held the moral law to guide us in all relations and back of it men like Joseph and Daniel and Elijah or Stephen, then the very islands will be made glad. That is the reason why nations that even keep the law imperfectly have grown and are growing now, why the sons of such are vigorous, why they dominate where they please to act, why the flag of England waves wherever birds fly, and why nations that have lost this law, or have neglected it, or have perverted it, have shrivelled, have become paralytic, have lost vitality, have lost colonies, why the islands of the far away seas salute new banners.

My friends, I would fain hope that we should be wise. That as men—as persons and organizations we shall be allowed to be looked upon as comparable to the dew in our influence on men, on society.

(4.) *The certainty of same results among all peoples if like elements are retained.*

"The remnant of Jacob shall be as the dew." That takes in the future—the results of that future the same as the past have been. Continuity of like elements will insure likeness in results. There has been no change in the dew. It is this night what it was when it fell on Gideon's fleece. There has been no change in any of these physical agents such as we have named. You will destroy efficiency if you change at all. You can't weaken, you can't dilute. Now it is possible that moral agents get capacity for usefulness because in the possession of some one element that has retained its quality without change or deviation for a thousand generations, so that one man is like to another in that that he has, and bound to be as effective if he keeps that that he has for ever more. What the dew is, it was when it first touched ground.

If comparisons are to hold, then the consistency of the moral realm must be like that of the physical, the uniformity of the one like that of the other. There can be no diversity here, no discordant voices. Nature is consistent, gives always the same answer to same question. Fact and force corroborate her statement, if made once, will never deny. If an electric flash will kill once, it will a second time. If grain is good for food to-day it will be so to-morrow. The needle turns to the Pole, always does, the vessel be on whatever sea. It is well to believe that consistency rules everywhere. The elements do not vary. They have one source. Jesus says, "I am the truth"—He does not say I speak the truth, He says "I am the truth." All

light is from one source and men everywhere are indebted to one sun. It is well to keep in mind such fact. If the needle turns to the Pole on every sea, the mariner can be certain on every sea. If Christ is the truth, then men's thought must be polarized to Christ. He is the direction of all thought, all reasoning, all investigation. If Christ is the truth then nothing is true that is contradictory to Him. That is wrong that is not consistent with His life. That is faulty that will not agree with His word. That is sinful that violates any of the principles that He has enunciated. Isn't it kind in God to cause consistency to rule everywhere? We know always how to do. I will not throw myself from any precipice in Pennsylvania. The law of gravitation works there. I will not in Ohio. It works there. I would not if I were in China, it works there. Truth is consistent. I would not blaspheme God in Mansfield, for the Lord said it was wrong in Galilee. Truth is one. It is the seamless robe. You can't divide it. It is one piece. The soldier who would get it must take it all or get nothing. We can solve all questions, for if settled once, settled forevermore and for every place. The problems that rise that concern men, that have to do with their welfare as individuals, as societies, as corporations are in advance decided for us, not as we say, but as is said for us. Christ is the hinge on which everything must turn, the foundation on which everything must rest. Our attitude to Him determines our attitude towards every other object in every other realm. Where you place your center in describing a circle, decides the relative position of every point in the circumference. Jesus is Himself the living heart of every organism—and is alive for evermore.

"What is truth?" According to Hill, "truth is the correspondence between consciousness and reality." What does that

mean? It means that the conception in man's mind as to things external to mind is accurate, that his idea as to things are correct, that he knows things as they actually are. We see what this will do for the one who knows. This gives control of elements and research allows adaptation to his own uses. If I know the power that is in steam, that will allow me to make use of it to meet my daily wants. If I can know God accurately then I can know what to do for Him, what to do for men—know how to use gifts intrusted to me so as to honor Him who gave them and bless men for whose sake they were given at all. Truth as to God possessed, believed, put to use, will allow men who have it to be to all the lands of men what the dew is to the grass of the field.

Dewey says, "a man does not live to realize moral law but to realize himself. For a man to find in himself the knowledge of the truth and prompting in himself to live up to it, is for a man to realize how high God means him to go, of how much account he may be to men, and not simply on the cold pages of a cold book but in his own throbbing heart, in the very heat of his own brain, how high he himself would like to go and finds that he can go."

Browning makes Paracelsus say to Festus,

"Let each task present  
Its petty good to thee. Waste not thy gifts  
In profitless waiting for the god's descent,  
But have some idol of thine own to dress  
With their array. Know, not for knowing's sake,  
But to become a star to men forever;  
Know, for the gain it gets, the praise it brings,  
The wonder it inspires, the love it breeds:  
Look one step onward, and secure that step."

God asks, "Wilt thou adventure for my sake and man's, apart from all reward? If thou wilt, thou'lt be my happy soldier and I'll be with thee to the end."

(5.) *The efficiency of an agency does not depend upon the numbers identified with it.*

We can judge of matter, certain kinds at least, by its size. The estimate, however, even in material things, may oftentimes be false. Quality is of more account than quantity. An army is not necessarily strong because of numbers. One may at a critical point chase a thousand, two put ten thousand to flight. It is the quality of fruit, not size, quality of metal not weight. It is the coffee to which to give attention, not the cup. The strength of a moral system is not in its mass, but in the truth that belongs to it, in the goodness of the souls of those who advocate it. You count souls in matters of this kind, not bodies. Garrison and Phillips because of the truth of God in their souls, were as sure as against the States as Moses and Aaron against Egypt. Charles stood no chance as against Cromwell. Philip with all the Armadas of the world had no chance against a land that had the white cliffs of Dover with the men who stood on the cliffs, and whose eyes were watching the Armadas. We do not need to count numbers. A remnant if made up of men that have truth and stand for it and love it, can't be on the losing side. Irving says that it is not the number of members that compose a church, but the condition of its being. A minority is strong or weak according to what it represents. The God of armies who uses a thing as light and

transient and changeable as the drop of water seen in the dew and in the rain, and with this makes all the changes of the material world, He can and He will with the weakest and feeblest of representatives, revolutionize the moral world. If a thing can do that—a thing—because working towards an end that God has in view, what can a man, what can men reach, if united in a purpose that God has in view? If you put the leaven within the meal, all the chances are with the leaven, if you put salt in contact with that on which salt is designed to act, all the chances are with the salt, because God is behind these in the elements which He has implanted. If the Lord is behind things that can only aid men's bodies, won't He be behind men and organisms that mean to help men's souls? Let us have faith and courage and hope and zeal. If the Lord is behind the bit of leaven, all the outcome of which brings good to a family at a quiet meal in an hamlet away from the haunts of men, won't that same Lord be behind the men who go forth in the name of the Lord of Hosts, to do battle for His honor and the welfare of lands?

"Let us do our duty to one another and to him and we shall be called the priests of the Lord, and men will call us the ministers of our God. A little one, as little as that we call our own, shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."

In a small village in the wilds of West Africa, Miss Slessor, a Scotch missionary, has been living alone for the last eighteen years, devoting all her energies to civilizing the natives. When she first went to Okoyn the most barbarous and strange customs prevailed. For instance, if twin children were born, they were at once destroyed, and the hapless mother was driven out to the solitudes of the forest, there being left to die of hunger. Thanks to Miss Slessor's intervention, this cruel habit has been abandoned. At first she used to take into her own care the mothers and infants threatened with this cruel fate; now her mere word is law. In order to civilize the inhabitants, Miss Slessor felt that the only practical plan was to learn to know them by living among them. This she did. She also took infinite pains to become acquainted with their language. Having acquired it, she taught them to build houses, first building her own to serve as a model. The patience and bravery of this remarkable woman have been rewarded with excellent results in every direction. She is now counted as queen and prophetess of the district, is consulted on every point, and is universally respected.—*London Church Paper.*



## NEWS OF THE CHURCHES.

### ABROAD.

LATAKIA, SYRIA.—Miss Willia A. Dodds sends the following items in regard to the hospital work:

Since we wrote last about the hospital work everything has been going on about as usual. We enjoyed very much a visit from Dr. Metheny some time ago with his family. He performed several operations while here, all of which were successful. We have thirteen patients at present; of these, five men, one boy and one girl are Ansariyeh, also three women; two Greeks, one Moslem woman, and one Armenian Protestant. We only have provision for eleven cots, but manage in emergency to accommodate two more. One of our present patients is an Ansariyeh girl who had a large tumor on her forehead, which she had had all her life, and which had grown so large that it disfigured her very much, and as she is nearing the age at which all girls here are expected to get married, it spoiled her chances of getting a husband; so she came to us to have something done. Dr. Metheny removed the tumor while he was here, and now she is as happy as a lark. She is very patient, and so pleasant and thankful for what has been done. After the operation she thought her eyes had been taken out, for they had to be bandaged so that she could not see, and she said she would neither eat nor drink till she could see; but when the bandages were opened and she saw her mistake she was very well satisfied. When she had been here a month she went home on a visit. When she returned a young man came with her who had a harelip. She thought that as the doctors had done so much for her, they might be able to do something for him also. The doctor has operated on his lip, and he is happy and

satisfied. It has leaked out since they are here that these two young folks are lovers. She has a sweet gipsy face and he a regular Saxon one, and would be handsome if he had education and all that is necessary to make a manly man. He is only seventeen, can read a little, but never saw a Bible until he came here. He has not been initiated into the Ansariyeh religion yet, and we are doing all we can to steal the hearts of these two young people for Jesus.

Another patient is a little Moslem woman, only seventeen, the mother of two children. She has had a very hard time during her married life; her husband has been very unkind to her, and put her out of his house. He and all his friends said she would never get better. She was very ill when she came, but has now taken the turn for the better, and her husband has written that if she gets better he wants her to come back, and if not he does not want to see her. I hope she will have spirit enough to stay away from him, but that is something that these women know very little about.

Another very interesting case is that of a Fella from away back in the mountains, who about a year ago had received a very severe burn on one side of his face and forehead. The upper eyelid was drawn up until the edge of the lid was where the eyebrows ought to be. The lower lid was also drawn down until the whole eyeball was exposed. The doctor performed an operation by cutting the upper lid loose and bringing it down and transplanting a piece of skin about an inch and a half wide from the man's arm to fill up the space. It is growing nicely, and he soon expects to do the same with the lower lid, when the man will be able to close his eye. He is in

good heart, and very thankful for what is being done for him.

Several of our patients recently have been children, and when they get able to be around it takes a good deal of ingenuity to amuse them and keep them out of mischief. Without seeing, one could hardly believe the change that a short time makes on some of those that come in. The conditions are something entirely different from anything they have ever been accustomed to, and the change in manner, and often in looks, is something almost beyond belief in many instances. What they learn of the love of Christ for them, and what they see is being done for them from day to day, is not without its effect, for no one goes away without having heard of that Way in which they may find peace and rest.

CYPRUS.—A letter from Dr. W. M. Moore, dated Feb. 24, contains the following items:

The village of Ormethia is about 16 miles from Larnaca. I was anxious to make it a visit as I had had several very bad cases from the village. One was brought on an ox cart and lay in our house for six or seven days. I thought the first two days that he would die, but he got well. Another rode in on a donkey. I was treating the eye cases when this man came in and I told him to sit down on a chair and I would see him soon. In a few minutes he fell on the floor. On examining him I found that he had a hernia that had been strangulated for three days. I had no bed or room for him and sent him to the government hospital.

The doctor in charge sent for me to come and give my advice as to an operation, which was successful, and now the man is well.

Last Tuesday at 1 p.m. Mr. Demetrius and I started on our bicycles for Ormethia. I carried a medicine case and he a Greek testament tied to the bar of his wheel. It

was hanging by a string, and he said, "See our flag."

I replied that it was the right colors to follow.

The roads were bad and we were 2½ hours going the 16 miles. When we reached the coffee house we found about a dozen men, several of whom had called on us in Larnaca for medicine. They brought us coffee and in a few minutes over 20 men were present. As we could only stay a very short time we simply told them of the Bibles that Mr. Easson has on sale. I had seven copies of single gospels in my pocket and sold six of them. I then read the conversation of Christ with Nicodemus and made some remarks. They talked freely and the priest that was present endorsed all that was said.

We can go to any of the villages and if we are prudent will be well received.

A letter from Rev. Henry Easson, written April 17th, supplies some interesting items:

On Monday last, after making a short address to the sick folks at Dr. Moore's clinic, I started with Demetriades for Nicosia. We gave an illustrated lecture in the evening to about seventy Armenians. The assistant teacher at the Gregorian Orphanage was there with his thirty boys, and a few Greeks were present, but of course they could not understand much. We promised to return on Friday and devote that evening to them. The result was a full house of Greeks. I think I wrote before about a cousin of Demetriades who was persecuted by his family for becoming, as they said, a Mason. His oldest brother was the most bitter against him, and threatened to kill him. On our return from Kyrenia, Demetrius went out and found this persecuting brother, and persuaded him to come and hear what we had to say about Christ, and what a good Christian ought to be. To make sure of him, he

went out again after supper and brought him and his brother and several other young men to the meeting. This brother was very much pleased, and returned in the morning and we had a long talk with him. He has promised Demetriades to read his Bible, and see what God requires of the true Christian. These zealous ones make the best workers when their eyes are opened to the truth.

. . . We found our friends in Kyrenia, which is about fifty-two miles from Larnaca, glad to see us, and after securing a room large enough to hold our meetings in we rested awhile, and then took a walk up to the hospital. The ladies there, Misses Athill and Dray, are earnest Christian workers, and are doing what they can to help and encourage those who are searching for the truth. The first evening there were only about twelve present, but these spread the news, so that on Wednesday evening there were forty, and on Thursday at least seventy.

At the close, a man who had made some disturbance at the beginning came forward and said: "We do not agree with all you said." "It would be strange," I replied, "if in so large an audience there were no points of difference." He then said: "We know all about Christ and religion here. If you wish to teach you should go to people who know nothing about Christ." My reply was: "Our Saviour said, 'Go ye into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded.' We are here in obedience to His command, and there are many present to-night who desire to hear. If you did not wish to hear, why did you come? There is no compulsion." After this he passed out, and only one out of the seventy or more took his part. After all the others had gone, a young man from Limassol, a clerk, came in with his Testament and a Greek

Church book. He wished to have a talk about my statement that after the death of Christ there was no place in the Church for either priests or sacrifices. In the Greek Church they believe that the bread and wine used at the Lord's Supper is in some way changed into the body and blood of Christ, and that it then becomes a sacrifice offered by the priest. He asked me if I did not believe in this change. I told him I did not, and then asked: "When you eat the bread at the Supper, do you taste *meat* in your mouth, and when you take the cup do you drink *blood*?" He said: "No; we eat it spiritually." "So we believe," was my reply. "In the Lord's Supper the bread remains bread and the wine remains wine, and we feed upon Christ in a spiritual sense. Then, if you read Heb. 10:17, 18 you will see that what I said about sacrifices is true. The Lord said: 'Their sins and iniquities will I remember no more; now where remission of these is there is no more offering for sin.'" He was silent. I advised him to study well the Epistle to the Hebrews on this point. And he has since bought a Testament, and is searching for the truth.

There are four men here who have left the Greek Church. They meet together on the Sabbath and read and converse, but not one of them has had the courage to offer a prayer in public before his friends. They have still a good deal to learn, and need courage and strength to stand up for the truth and let their light shine in the midst of the surrounding darkness. They need your prayers. Pray that the power of the Spirit may rest upon them and make them true witnesses for Jesus. What makes it harder for them is the division of the home; their wives are all Greeks, and will have nothing to do with this new religion. They have been taught that there are no Christians in the world but the Greek Orthodox, and so every one who

leaves that Church becomes a heathen, a denier of Christ and Christianity. So the poor, ignorant people believe. Pray for these women, that they, like Bunyan's Christiana, start out with their children for the heavenly city, and thus become true helpmates for their husbands. . . .

Mrs. Easson arrived to day well.

CHINA.—Rev. A. I. Robb, writing March 29, says: I left home the Tuesday following the departure of the McBurneys, for Tak Hing Chau. I soon resumed the work of repairing and everything moved at encouraging speed for three weeks. I am more and more pleased with the place we have secured. I put in windows all round—there were none before—and ceiled the upper floor with boards, and it will be a very comfortable place unless in the hottest weather, and a place that a family can spend a few months in without feeling it any hardship at all. The foreman I had was not satisfactory, and I secured a man, a Christian, who had helped to build several houses for foreigners at Ng Chau. I had only had him a few days when a telegram came from a physician in Kowloon saying, "Come home." It was exceedingly difficult to stop the work at that point, as the wall to enclose the lot was only begun and the old building front was torn down and full admittance allowed to any one who cared to enter. I decided, however, it would be better to let the work go on without my presence, and risk the misuse of a few dollars, rather than stop work and risk everything walking off at night, and, therefore, left it in the hands of the new foreman and came home. I found my wife in bed with a low fever, showing symptoms of typhoid and needing quiet and care. She has been progressing favorably since I came back and has less fever to-day.

Since the repair work I have only opened the chapel on Sabbath for preaching. The last Sabbath I was there we had eighty

people in the chapel to hear and put in nearly two hours in talking to them. A few weeks ago there were forty-seven baptisms of adults in Canton City—ten in one chapel, twelve in another, and the remainder at the Canton Hospital Church. That is remarkable for Canton City, for there are fewer conversions by far in the city than in any other place in the province for the amount of preaching and work done. I think there has never been so favorable conditions for mission work in South China as there are now. Missionaries speak of it, who have been many years in the field, and each year since we came out has shown greater results for the whole province than any preceding year. The movement is gaining momentum. It is also commanding respect from those who once scorned it. A man who taught me last year in Canton, a fine scholar and the most refined gentleman I have met among the Chinese, was received into the Church two weeks ago under an American Board missionary. He has been an inquirer for three years, and at last offered himself without an invitation from any one.

NEW HEBRIDES.—In a letter published in the April number of *Quarterly Tottings*, Dr. John G. Paton says among other things:

"My son, Frank H. L. Paton, at Lenukel, West Tanna, has by the Divine blessing had phenomenal success. He was landed two and a half years ago among some four thousand nude painted cannibals. He did not know a word of their language. He has acquired and reduced it to a written form, translated 30 hymns, and taught many to sing them in their own language. He has also translated into it, and with his own and his wife's hands bound in books, the Gospel by Mark, and individually, and in the schools he has opened among them, many are taught to read portions of the Scripture. God has

also given them over 600 attending schools and the church services.

"The converts have built a number of schools and a large church, 13 of the most advanced and consecrated are baptized and admitted members of the Church, and 100 are in a Communicants' Class preparing for baptism and Church membership. A number of the chiefs and most advanced are teaching schools among their own people, and a considerable number of them spend not only the Sabbath, but the Tuesdays and Fridays in visiting the villages praying with and preaching the Gospel to their inhabitants; yet murders and deeds of heathen darkness frequently take place among the surrounding savages, which the sanctifying and civilizing power of Christ's teaching only will lift them above.

"God has given us nearly 16,000 converts on the islands we occupy, and among them 3,000 Church members. Nearly 300 of these are native teachers and preachers of the glorious Gospel; and no doubt God will give the same blessed results elsewhere when we are able to give the Gospel to the fifty or sixty thousand or more cannibals yet on the group. We are doing all possible, with the means at our disposal, to extend the work as quickly as we can. Hence, praising the Lord Jesus and laboring earnestly for the salvation of every soul on the group, we plead for the continued prayers and help of all the Lord's people in His wonderful work."

A private letter from Mrs. Paton, dated March 14th, informs us that the Doctor left Australia for a visit to the New Hebrides about six weeks previous to that date in company with his daughter and his son, Rev. Frank Paton, expecting to return about the end of May. "The New Testament," she writes, "was finished in the Aniwan language, and it was a great temptation for Dr. Paton to take the volume down himself and see the delight of the

natives who will be overjoyed to get the new and precious book." The Christian Aniwans have met the whole expense of printing and binding the New Testament by making and selling arrowroot. The people on Aniwa and the veteran missionary who was instrumental in leading these to Christ may well rejoice together. The book of three hundred and twenty closely printed pages has been aptly described by the editor of *Quarterly Tottings* as "a monument of tireless energy for the glory of God and salvation of men, fruit of a fruitful old age. . . . While traveling backwards and forwards over Australia, and in New Zealand and Tasmania, in the ceaseless effort to promote the interests of his beloved New Hebrides, the aged missionary has accomplished this stupendous task. . . . In trains, steadying paper on the back of his hand, at junctions waiting for connections, in station waiting rooms; late into the night and long before dawn, in houses where he is guest—often after two or three meetings—never losing an instant. This is how the Aniwan New Testament has been translated. The manuscript has gone by post from all sorts of outlying villages, and the proofs have come back and been read and checked in the same tireless journeyings.

"And now he has gone in triumph to Aniwa carrying those humble boxes—packed with jewels rarer than the diamonds of kings—containing the Words that will never die—the New Testament of our Lord Jesus Christ."

AFRICA.—The *Aurora*, published at Livingstonia, contains in its issue for December, 1898, the following account of the progress of the gospel in Ngoniland from the pen of Rev. Donald Fraser:

"The contrast between to-day and ten years ago is *miraculous*. But we shall simply speak of this year and last. During

the past twelve months a new desire to learn has been coming to the people. The highest number of scholars at the schools has risen from 1,677 to 4,021, and the average attendance day by day from 1,342 to 3,178. This growth is partly accounted for by the increased attendance at the old schools, and partly by the opening of twelve new schools—most of them in districts that hitherto have been untouched. Month by month applications for teachers in new districts have been coming to the missionaries, and although a dozen of these have been answered, no fewer than nineteen others have been deferred. The great difficulty is, of course, to find a sufficient number of teachers. Their number, together with the monitors, has been increased this year from seventy-two to a hundred, but those are too few, and their education is too slight for the efficient manning of the most elementary schools. Yet their little knowledge and their changed lives make them pioneers of decided value. The demand for books has exceeded all expectation, and so has gone beyond the power to supply. An edition of 1,000 copies of the Primer was sold out within eight months of its delivery, and, in the past three or four months, more than 500 copies of the Gospel of Mark have been bought. The Zulu Bible costs the monitors a quarter of their year's salary, yet not a few of them have provided themselves with copies. No new schools have been opened until the people promised to erect a building and to make some contribution towards the teachers' salaries. As a result, eighteen new reed schools have been built free of cost. Not less encouraging has been the spiritual side of the work. The communion season of last May, when 195 adults and 89 children were baptized, has left a deep and abiding impression on the people. Since then our inadequate staff and the great pressure of work have not left time for the

proper examination of candidates, and there have been no more baptisms. But there are now 1,252 catechumens preparing for baptism, and every week, almost every day, is seeing that number increase. Yet it is no light matter to become a catechumen. Candidates have to show some signs of a changed life, must be total abstainers, and must pass a slight examination on the elements of religion. Polygamists, too, must renounce all their wives but the first, and the women whose husbands have a plurality of wives must leave their husbands. Many scores have made the sacrifice, and are now preparing for baptism. The services on Sabbath are very largely attended. Besides the ordinary gatherings in the schools, numerous village services are held by the teachers and others. The aggregate number assembled at all these on the Sabbath is from 13,000 to 15,000. This may seem a large number, but it is only a very small percentage of the tribe. And, after all, those villages where morning worship is heard are only a few among those where the beer song and the foul dance are loved. Yet these facts are sufficient evidence of a great change and of some quickening. Much, very much more, may be desirable both in the Church and in the general body of the people. We are still at the beginning of things. But for what has come we offer deep praise."

KOREA.—Pyeng-yang is a city in Korea which has for ages been the site of famous battles, and a few years ago it was the site of the mainland battle between the Chinese and the Japanese. It was from Pyeng-yang that Korean civilization commenced; it having been inaugurated there by one Kija, a Chinaman, who having become dissatisfied with the situation in Peking, went over into Korea and set up a kingdom, which to this day bears the impress of his hand. All this was some 2,000 years ago, but as a consequence of it, Korean life, let-

ters, customs and ideals follow closely on Chinese standards and styles. Pyeng-yang has long been known as the wickedest city in Korea. Missionary effort up to 1895 had made but little progress, but in that year Messrs. Moffett and Lee and Dr. Wells went up, and missionaries have been there ever since. In 1896 came Dr. Follwell, of the Methodist mission, followed a few months later by Rev. W. A. Noble and wife. At this time, autumn of 1895, the number of native Christians in both missions was less than 100, and the number of meeting places seven or eight. At the present time, three years later, the number of professing Christians, which includes catechumens with the Presbyterians and probationers with the Methodists, is at least 5,000, while the number of churches—so-called—are between 125 and 150. The number of baptized persons is at least 1,500. The features of the work are self-help, self-support, self-reliance, and the spread of the gospel through converts instead of through helpers. Indeed, with the large growth we have now in both stations, we have but few paid helpers, some half a dozen (and some of these are paid by the native Christians). The work is so new that as yet there are only primary schools, which are partially self-supporting, with one of a higher grade, which is very promising in its self-support and other features. The expenses of training classes, a very important feature of our work, are partially met by the native Christians. The sales of medicine last fiscal year amounted to nearly one-third of the hospital and dispensary expenses. Some 10,000 patients were seen, of whom about 400 were in-patients. The large measure of success which is blessing the efforts of the missionaries there is duplicated in part of a field adjoining Pyeng-yang, which is under the direction of Rev. Dr. Underwood.—*Chinese Recorder.*

## AT HOME.

ALLEGHENY, PA.—The Board of Superintendents of the Theological Seminary met in the hall on the 2d of May, 9 A. M.

The following members were present: Messrs. Miller, McAllister, Sterritt, Stevenson and the Secretary. Messrs. Boyd and Sommerville sent word that they would not be able to attend the meeting.

The joint and personal reports of the Professors were read and ordered to be published.

Oral examinations in Biblical introduction and Church history were heard, and the examination papers on the other studies were submitted to the Board for inspection.

Discourses were delivered in the Allegheny Church by Mr. Clarke from Rev. 8:4, by Mr. Euwer from Amos 8:5, by Mr. Blackwood from Gal. 6:7, 8, by Mr. Stinson from Rom. 3:20, by Mr. Benn from Rom. 1:16, by Mr. Dodds from Isa. 61:1, and a lecture by Mr. J. M. Johnston from Mal. 3:16-18; discourses by Mr. S. J. Johnston from Chron. 32:31, by Mr. McGaw from John 5:24, by Mr. McKnight from Phil. 1:21, second clause; by Mr. Pearce from Acts 4:27, 28, by Mr. Pritchard from 2 Cor. 4:6, by Mr. Samson from 1 Cor. 3:7, and by Mr. Slater from Ps. 30:3.

The examinations and discourses were all sustained.

On Wednesday afternoon, immediately before adjourning, the Chairman, on behalf of the Board, gave diplomas to Messrs. Benn, Dodds, S. J. Johnson, McGaw, McKnight, Pearce, Pritchard, Samson and Slater, and certificates to their Presbyteries to Messrs. Blackwood, J. M. Johnston and Stevenson. The Secretary was instructed to forward to Mr. McCarroll his diploma and to Mr. Mitchell his certificate. Mr. McCarroll is laboring in Geelong, Australia, and Mr. Mitchell was not at the examinations, having been detained at home.

Thanks were returned to the kind friends who had remembered the students with tokens of good will, and made donations to the library.

The meeting was very pleasant and satisfactory. The Board adjourned late Wednesday afternoon.

J. W. SPROULL, *Sec.*

The regular spring meeting of Pittsburg Presbytery was held in the Central Allegheny Church, April 9th and 10th. The majority of ministerial members, including all pastors, were present. Elders from the great majority of the congregations were also present. In all, there was an attendance of thirty-nine.

J. A. Blackwood, a third-year student of theology, was licensed to preach. Licentiate J. C. Slater was by his own request transferred to Ohio Presbytery. N. L. Euwer, a second-year student of theology, delivered a discourse as a specimen of improvement. The request of the Board of Foreign Missions for ordination of Licentiate C. A. Dodds, ere October next, was referred to the Committee on Supplies. This committee later brought in the following report which was unanimously adopted:

"Pittsburg Presbytery, anticipating permission to meet in Mansfield during the meetings of Synod, respectfully requests the concurrence of the Synod in the ordination of C. A. Dodds. The following are recommended to take part in this ordination:

To preach, Geo. A. Edgar.

To examine candidate, D. B. Willson.

To propound queries, J. W. Sproull.

To lead in ordination prayer, C. D. Trumbull.

To address candidate, Elmer McBurney.

To address church, R. M. Sommerville."

J. F. Crozier, at his own urgent request, was released from the pastoral charge of Bear Run and Mahoning and of Rehoboth Congregations. The resignation of Mr.

Crozier was tendered at the last regular meeting of Presbytery, but laid on the table until this meeting, in the hope that his health would be sufficiently improved to enable him to continue the performance of his pastoral duties. His improvement, however, was not in his judgment sufficient to enable him to discharge his duties. Hence the urging of his request, which was by Presbytery finally granted. Rev. J. C. K. Faris was appointed to preach in Rehoboth Congregation May 3d, Sabbath, and in Bear Run and Mahoning Congregation May 4th, Sabbath, and declare the pulpits of these congregations vacant. J. F. Crozier was appointed to moderate in the sessions of these congregations, and also in the making out of calls, if desired. J. W. Sproull was appointed to dispense the Lord's Supper in Rehoboth Congregation, at the convenience of the parties.

D. O. Jack was appointed to preach in Clarksburg May 4th, Sabbath. J. R. Latimer was appointed stated supply at Centreville until next meeting of Presbytery; W. J. McKnight at Middletown; F. M. Wilson at Youngstown, and Licentiate R. J. G. McKnight at Brookland and Manchester. In case the last named appointment be declined, the Committee on Supplies—W. J. Coleman, R. H. Martin and R. D. Scott—was authorized to make appointments until next meeting of Presbytery.

W. M. Glasgow offered his resignation as pastor of First Beaver Falls Congregation on financial grounds. Commissioners from the congregation were present asserting the prevalence of perfect harmony between pastor and people and remonstrating against the dissolution of the pastoral relationship. After hearing these commissioners the Presbytery resolved not to accept the resignation of the pastor.

J. S. Duncan also tendered his resignation as pastor of Parnassus Congregation



on the ground of a minority dissatisfaction and opposition in the congregation. After hearing the presentation of the case and the remonstrance of commissioners from the congregation, Presbytery decided not to dissolve the pastoral relationship.

The report of the Finance Committee disclosed an empty treasury with a debt of several hundred dollars. In view of this, it was difficult to insure much help for the future. The usual supplements, however, were voted to the following congregations: Mercer and Adamsville, Middletown, Oil Creek, Clarksburg, Centreville, North Union and Youngstown. If these supplements are to be paid and the Presbytery keep faith with these congregations, our people must exercise a greater degree of liberality. Not all the congregations of the Presbytery have in the past contributed to the Presbyterian Home Mission Fund. The 4th Sabbath of September was fixed upon as the day for taking up a collection for this fund and the Treasurer of Presbytery directed to notify the congregations of the same.

J. S. Martin, J. R. Latimer, W. M. Glasgow and Elders Jas. Scott and J. D. McAulis of College Hill were appointed a committee to arrange for the annual Presbyterian Sabbath School picnic to be held in August next, either at Rock Point or Cascade Park.

Presbytery recommended all the Sabbath Schools within its bounds to attend the annual Sabbath School Institute usually held in the month of February.

R. J. Gault was appointed to represent the Presbytery at the Synodical Mission Conference. His appointment as Presbytery's missionary agent to look after the interests of the weaker congregations thereof was continued for another six months.

Presbytery passed a series of ringing resolutions against mob violence, Sabbath

desecration, and the army canteen system, calling upon the President of our country in the last resolution to exercise his constitutional authority as Commander-in-Chief of the Army to see that the Act of Congress is duly enforced, notwithstanding the interpretation put upon it by the Attorney-General.

Rev. T. C. Sproull and Missionaries J. B. Dodds and Elmer McBurney were present and extended the usual courtesies of the floor.

W. J. McKnight was chosen Moderator; J. S. Martin, Clerk, and Elder D. Chestnut, Assistant Clerk.

Presbytery adjourned to meet in New Castle, Pa., the second Tuesday of October at 10.30 A. M.

J. S. MARTIN, *Clerk.*

The sacrament of the Lord's Supper was administered in the Central Congregation, Allegheny, on the last Sabbath of April. It was my pleasure to assist on that occasion. The weather was fine and the occasion pleasant and, we trust, helpful to the souls of many. A goodly number were added to roll of the congregation. The mother of the pastor, Mrs. Dr. Sproull, Sr., now an old landmark in the history of the congregation, and well advanced in years, was able to attend most of the preaching services, and did not miss the Sabbath services. Mrs. M. M. Gregg, whose liberal gifts the Church at large enjoys, and whose praise is on the lips of all the seminary students, is also a member of this congregation, and was in attendance at most of the services. Nearly all of the faces with which we were familiar when, in earlier years, we waited on the ministry of Dr. Thos. Sproull, have passed away. Their places are filled by others, who have taken up the Lord's work and are carrying it on according to their ability and enlarged facilities. The action sermon was preached by the pastor from the following words

taken from that most inspiring chapter, 1 Chron. 29th: "And who then is willing to consecrate his service this day unto the Lord?" The sermon was full of fire and stimulating thought, showing the duty and privilege of the communicant to dedicate soul and body, purse and influence to the Lord, who had bought him, to be used by his Lord when, where and how He pleased.

On Monday evening, just preceding the closing exercises, reports were read from the various congregational organizations, showing the amount of work done, the amount of money contributed for the schemes of the Church and for other purposes. The showing was good, and a stranger, judging from those reports of Christian work and benevolence, would conclude that the Central Congregation is in a prosperous and healthy spiritual condition, and that pastor and people have reason to "thank God and take courage."

S. C. SPROUL.

BROOKLYN, N. Y.—The regular fall meeting of New York Presbytery was held in Brooklyn, N. Y., on the evening of May 2d and on May 3d. The Moderator's alternate, Rev. S. G. Shaw, preached a very instructive and encouraging sermon on the theme, "The Seated Life," based on Eph. 2:6, "And made us sit together in heavenly places in Christ Jesus." T. M. Slater was elected Moderator, Samuel McNaugher, Clerk, and T. Patton, Assistant Clerk.

The meeting of Presbytery was indeed very encouraging, and the members returned to their homes greatly helped. In answer to an overture from Third New York Session on "Is it right to be employed in a store where liquors are sold, as in Macy's, Siegel Cooper Co.'s, Park & Tilford's, etc., New York, if called upon to handle liquors?" the following action was taken:

*Resolved*, That the Session of the Third N. Y. be instructed to urge and counsel

young men in the membership of the Church not to hold positions where they are required to handle intoxicating liquors, and that, as to the exercise of discipline in such cases, the Session be guided by the circumstances.

J. W. F. Carlisle was appointed the delegate to the Mission Conference and T. M. Slater his alternate.

In order that the matters in connection with the Second Newburgh Congregation may be clearly before the Church, the following ought to be stated:

"New York Presbytery at the adjourned meeting held in Second Newburgh Congregation to consider and adjudicate matters in that congregation, took the following action: *Whereas*, The minutes of the Session of the Second Newburgh Congregation show that a committee has been appointed to investigate the cases brought to the notice of Presbytery, and

*Whereas*, The Moderator has declared that Session will prosecute the same to an issue, Therefore,

*Resolved*, That the appeal be dismissed and that Session be instructed to adjust these cases without undue delay."

In answer to the Moderator's inquiry, Rev. J. R. Thompson, pastor of the Second Newburgh Congregation, said that these cases were all settled.

New York Presbytery adjourned to meet next at Coldenham, N. Y., on the third Tuesday of October, at 1 P. M. The Moderator and elders of Coldenham Congregation were requested to prepare a programme, fittingly celebrating the centennial of the building of the church in that place. It was understood that these exercises would be held on the evening of the third Tuesday of October.

SAMUEL MCNAUGHER, *Clerk*.

CEDARVILLE, O.—The regular monthly meeting of the Cedarville Covenanter Mission Band met on the first Tuesday

evening of May at the home of Mr. W. R. Sterrett. An interesting and profitable meeting was participated in by all who were present. Several of the Band who were unable to be at the meeting sent their offerings and a suitable Scripture passage to be given in response to their names when called by the secretary. In this way there was a very full response to the roll call and a generous offering received. The amount of the offerings is increasing at each meeting, and we trust such may continue to be the case, and that giving may become to us all a joyful service.

As our constitution is at present, each member of the Band is to give at least five cents as a monthly offering, but this does not limit the offering. The amount received shows that some give many fold the minimum offering.

The missionary programme was participated in by five of the members. Mr. A. M. George gave an interesting talk on "The School Missionary Society," Miss J. N. Ervin and Mary E. Sterrett each read a selection on missionary work, and Marie Ervin and Lonnett Sterrett recited pieces appropriate to the occasion. Much credit is due to those who filled the programme. The Band is young, but it has an encouraging beginning.

W. J. S.

ELLWOOD CITY, PA.—The *Eagle* reports that a series of meetings in the interest of Sabbath observance was inaugurated on Saturday, April 29, under the direction of Rev. S. J. Crowe. Sabbath morning there were addresses on the subject in all the churches, and in the afternoon and evening splendid union services were held. At one of these meetings Dr. Robinson, of Allegheny, spoke on the "evils of Sabbath desecration, especially charging the United States Government with violating the day by running its mail trains."

An editorial says: One cannot help but believe that the recent addresses delivered

in this city and community upon Sabbath observance will have a good effect. The eyes of even Christian people have been opened by the cold statement of the truth. We are all fallible mortals, liable to easily forget God's commands and go gadding about on the Lord's day in a manner entirely foreign to the injunctions of the Bible. Rev. Crowe's ringing sentences were like the thrusts of a knife to many. He does not mince words. His candor and fearlessness win him friends, and even enemies cannot help but respect him for his manly way of stating God's truth. Some of his thrusts were deep. In the most even tone of voice he asked at one of his meetings, where the house was packed to the door, questions in the following language: "Can a man be like Jesus Christ and commit adultery?" "Can a man be like Jesus Christ and tell lies?" "Can a man be like Jesus Christ and do business on the Sabbath?" These questions, and others of a similar nature, set people thinking, and the result, as we said before, must certainly be good to the whole community.

MORNING SUN, IA.—A recent issue of the *News-Herald* contains an item of unusual interest. It says: "One of the delightful affairs of the season occurred in Landon Hall, Friday afternoon, April 14th, '99. It was the notice taken to the completing of a quarter of a century of pastoral labor. Just twenty-five years ago, this date, the Iowa Presbytery of the Reformed Presbyterian Church solemnly installed into the office of pastor the Rev. C. D. Trumbull, a man of comparative youth, and yet with ten years of experience in the pastoral office, in a former charge. He was the first pastor of the congregation of Lind Grove, south of Morning Sun about eight miles. He entered upon the work at Morning Sun with a roll of forty-six members. His labor has been constant in this field, and the faithfulness with which he

has discharged his office is attested by the fact of a roll of almost 150 communicants, with a long list of those who have been certified to their congregations, and a long list who have been called to the home above. Between pastor and congregation there has been the most cordial relations, which has been attested in many ways. Friday, the exercises were presided over by Elder S. E. McElhinney." After singing and prayer, Rev. Dr. Robb, of Linton, and representatives of other denominations, spoke in the highest terms of Dr. Trumbull as a pastor and a brother in the Gospel ministry. Their addresses were followed by pleasant greetings by J. W. Cavan for the Sabbath school; Mrs. I. A. McKee, on behalf of the L. M. Society, and Miss Tillie McElhinney, representing the Y. P. S. C. E. In closing the exercises, Elder Geo. Cunningham "assured the pastor and his wife of the love and esteem of the congregation, and handed them a well-filled purse. Dr. Trumbull spoke in response and expressed his gratitude to the friends who had spoken, and to the congregation for the present, and for very many past tokens of their affection. The ladies served a sumptuous supper, and there was a general feeling that the relations between this pastor and his people had the promise of many years of usefulness."

OAKLAND, CAL.—By a private letter from Rev. N. R. Johnston we learn that Elder James H. Willson, for many years a worker in the Chinese Mission, after protracted sickness, died at Napa, Cal., on the 1st of May. The burial was in Oakland. A fuller account of the life and decease of this good man may be expected hereafter.

PHILADELPHIA, PA.—A tribute of love from the Ladies' Missionary Society of the Third Church of the Covenanters, to the memory of Mrs. Elizabeth Mackie, the oldest member of our Society:

While unable to be often at our meetings,

yet she never failed to send her offering; and though an invalid for many years, she was of such a gentle, lovable nature, and so cheerful in her sufferings that we always were happier for visiting her. Honored and loved alike by old and young she passed through the gates into the city whose wall is jasper and whose street is golden, to the blest companionship there, Jesus Himself being the first, her chiefest joy, and she is now enjoying the promise assured to every believer, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

As a Society we extend our love and sympathy to the sorrowing family.

MRS. R. C. MONTGOMERY, }  
 MRS. A. McKNIGHT, } *Com.*  
 ELIZABETH H. FORSYTH. }

WAHOO, NEB.—A report of the spring meeting of Kansas Presbytery, from its Clerk, Rev. Wm. C. Paden, supplies the following items: One evening was devoted to the missionary work of the Church and another to the discussion of National Reform. "A call from North Cedar Congregation on Rev. S. R. Wallace was transferred to New York Presbytery, and calls from Superior and Beulah Congregations were transferred to Iowa Presbytery. The congregation at College Springs, Ia., was dissolved, and the Clerk was instructed to accredit the members to such congregations as they desired. . . . An interesting and protracted, and, it is hoped, a profitable discussion was held on the needs of the weak congregations of the Presbytery. . . . Hardship has fallen upon some this year because of the small amount received from the Central Board for distribution. Difficulty has also come to view in the equitable distribution of this amount because of the fact that it is not known until the close of the year how much is to be received. A committee was appointed to study the situation with all the light

they can gain, and suggest relief. . . . It is hoped that a way may be found for handling this important part of the Church's work that will remove some of the elements of tantalizing uncertainty." Quinter asks for the services of Rev. G. R. McBurney for the next six months, and Holmwood for those of Rev. R. A. Paden for the same time. An interesting report was received from Cache Creek Mission.

The committee appointed at last meeting of Presbytery "to investigate the Constitution of the Kansas Presbyterial Christian Endeavor Union, and devise such changes as may be necessary," etc., suggested the following changes, which were adopted by Presbytery:

"Article I.—The name of this Union shall be The Covenanter Young People's Christian Endeavor Union of Kansas Presbytery.

"Article II.—The object of this Union shall be to stimulate an interest in Young People's Societies in the Presbytery, and to promote their efficiency as factors in Christian life, fellowship and Church work, by bringing them into closer relation with each other through conferences, reports, discussions and correspondence, and to promote Bible study.

"Article III.—Any Young People's Society connected with our Church in this Presbytery, whose aims and methods are in accord with the principles and order of the Church, may join this Union on its own vote to do so, communicated in writing to the secretary of this Union and approved by its Executive Committee. The members of any society belonging to this Union shall be entitled to all its privileges. Other young people, members in good standing in any of our congregations, may, upon recommendation of the local society, or by vote of the Union, be admitted to its privileges."

The following minute was adopted on the death of Rev. J. A. Thompson:

"Rev. J. A. Thompson was born near Athens, Ohio, December 17, 1827, and died at his home in College Springs, Ia., Saturday, March 18, 1899, at the age of seventy-one years and three months. His remains were interred in College Springs Cemetery.

"Mr. Thompson graduated from Muskingum College in 1852. He studied theology in the R. P. Seminary in Northwood, and was licensed by Pittsburg Presbytery June 22, 1857. He was ordained by the same Presbytery, and installed pastor of the congregation of Brownsville, Ohio, August 31, 1859, which charge he resigned June 10, 1865. He was installed pastor of the congregation of Londonderry, Ohio, October 3, 1866, and was released September 1, 1875. He served as pastor of Wahoo, Neb., Congregation from October 18, 1877, to May 18, 1880. He was pastor of Hickory Grove Congregation, Ia., from September 17, 1882, for about eight years.

"In September, 1891, he moved with his family to College Springs, Ia., where his home remained until his decease. Here for several years he served as President of the Board of Trustees of Amity College, and labored earnestly to promote the interests of that institution.

"A portion of his time was devoted to preaching as a supply in vacant congregations. His ministry covered a period of a little more than forty-one years. Mr. Thompson was an earnest, plain and practical preacher of the gospel, a loving pastor and faithful presbyter, a genial Christian brother, a zealous advocate of great moral reforms, and cherished ardent love for the Church and her distinctive principles. He manifested special love for the Lord Jesus Christ and His honor in all the relations of life. Mr. Thompson was married to Miss Sarah M. McBride, October 16, 1855. To them were born five sons and five daughters. His widow and nine children survive him.

"These bereaved ones we tenderly commend to the loving care of our covenanted God. Mr. Thompson gave good evidence that for him 'to live was Christ, to die was gain.'

J. W. DILL, } Com."  
J. R. WYLIE, }

Presbytery adjourned, to meet at Kansas City, Mo., October 3, 1899, at 7.30 P. M.

## MONOGRAPHS.

## SYSTEMATIC BENEFICENCE.

## SCRIPTURE LESSON.

“And when Jesus heard it, he said unto him, One thing thou lackest yet; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.”—Luke 18: 22. R. V.

A young man of excellent character had come to Jesus for advice. Jesus saw his good qualities and “loved him,” and gave him a kindly reception. But underneath the shining virtues of that life, with its high aim and clean record, the all-searching eyes saw a radical defect. “One thing” was lacking. But could not *one thing* be overlooked by the charitable Saviour, when so many jewels were sparkling in that fair name? Not in this case. Not in any case where the sin is of so deadly a nature. It would be like overlooking a leak that would carry the ship to the bottom of the sea, or a disease that would carry the body to an untimely grave. The defect was in its nature fatal. What was it? The love of earthly possessions.

This young man did not know his own heart till Jesus applied the test. Then was it demonstrated that he loved earth more than heaven, his gold more than his God, himself more than Jesus. His farm was greater than his faith. Keeping all the commandments, he kept none, for he refused Him to His face who gave the commandments.

He was directed to sell his property and give the proceeds to the poor. This command was perfectly proper, for the estate belonged to Jesus, and the poor belonged to Him, and the young man belonged to Him, and He had a right to do all His pleasure with His own. This property holder had exalted himself in an absurd

notion of his own rights, and had lost all true ideas of the Lord's rights, and therefore declined to part with his wealth. Or, perhaps, he may have thought that Christ was merely a theologian and had no knowledge of business or He would not have advised such a sale. How much wiser to collect the annual revenues and make continual distributions to the poor? Who could operate the estate better than that bright, clean, young man? Who more inclined to help the poor? Would not the advice be like killing the goose that lays the golden egg? His heart some way argued itself out of the prompt obedience that brings true blessedness. God may come to a man with overpowering convictions that will compel him to believe that he ought to turn all the wealth he has over to the work of saving souls. And if he obey he will merely be transferring his possessions from earth to heaven; merely disposing of the perishable to invest the proceeds in the spiritual and eternal. They who have so much faith in Jesus; so much love for souls; so much zeal and holy daring, will never want. They will find the new investment bringing in a hundredfold (10,000 per cent.) even “in this life,” as was promised to Peter. Such whole-hearted souls, aglow with love and clothed with the beauty of Christ, will find “houses and lands, fathers and mothers, brothers and sisters,” always and everywhere, to receive and befriend them.

There may be few who feel constrained to part with “all for the Gospel's sake.” Only one man was asked by Christ to sell out and give all to the poor, and that, perhaps, for his own sake. His soul was in danger of being buried, before his body, beneath his loaming soil. Yet all are required to use their property for the Lord

and His poor, especially the poor heathen, to whom the Gospel has been promised. The capital, the business, the farm ought to be profitable to the cause of religion at home and in foreign fields. The tithe, at least, ought to go with regularity into the service of the Lord. Every man may thus lay up treasures in heaven. The only real savings bank is in heaven. All the wealth that is not used spiritually will perish with the using or bring condemnation.

J. C. McFEETERS.

#### THE PRIVILEGE OF GIVING.

The exercise of the "Grace of Liberal-ity" touches Christian activity and church life at every point, both on the secular, and, to a very appreciable extent, on the spiritual side. "Godliness is profitable unto all things." On the secular side the principle involved in the Dutch proverb quoted by Dr. Andrew Murray, namely, "Whatever *is* heaviest must *weigh* heaviest" is, or should be, applied in every instance of giving or spending money by a follower of Christ. Individual responsibility is, and ever has been, the law under which man lives. In innocency, it was, "In the day that thou eatest thereof thou shalt surely die." It still is, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Personal responsibility is taught everywhere in the sacred volume, "According to that a man hath."

Under the caption of "Systematic Beneficence," the "Law of the Tenth," for religious and benevolent purposes, has been much discussed, and its continued binding force earnestly insisted on. Yet in the light of experience the question may fairly be asked, How is this law to be enforced, rather, how is the individual Christian to be encouraged, stimulated to carry out its requirements in his own particular case? For there is no other executive with authority to enforce the law, and if there were, enforcement would be found impos-

sible because of the impossibility of getting at foundation facts. Here again, "According to that a man hath."

It is admitted that if all the schemes of the Church are to be fully sustained, financially, each member must do his full duty towards their support; yet it must also be admitted that there is still quite a little haziness in the minds of some who should be leaders, both of thought and of practice, as to what is (if the phrase be permissible) the legitimate application of "The Law of the Tenth." All that is claimed for the continued obligation or binding force of that law is granted; yet the legal aspect of the question is not the only, nor perhaps the most helpful, way in which it may be considered.

Let a glance be taken at Systematic Beneficence from another standpoint, namely, that of the Privilege of Giving.

There are those who have not studied, and who know comparatively little of the "Law of the Tenth," who, nevertheless, have had rich experience in their exercise of the "Privilege of Giving." An aged sister, poor in this world's goods, yet rich in faith, was permitted to share such comforts of home as a kind-hearted kinswoman, herself in quite moderate circumstances, possessed. Another sister, a member of the same church, somewhat better provided for in "things temporal," happened to think of the case of her less favored sister, and handed the dear old lady a little money for her own personal use. A Sabbath or two afterwards, a special collection, perhaps for Foreign Missions, was taken up in the church of which both were members. The benefactress was rather surprised on leaving the church at the close of the exercises by a gentle pressure on her arm, accompanied with the remark, "Dear, but you made my heart glad this day; I had something to give." It was the large-hearted poor sister who spoke. Who doubts but

that both she who gave, and she who had received and then gave, experienced that it is a privilege to give, experienced something of what is meant by that saying of our Lord's, which is not recorded by any of the evangelists, "It is more blessed to give than to receive"? The one occasion, or at the farthest, one of the two occasions, in which the Master speaks of a blessedness which is more "blessed." If Christians, generally, could be persuaded, rather would persuade themselves, to test the sweetness of this "more blessed" as did the gentle, aged sister whose heart was made glad because she "had something to give," there would be less occasion for expounding the "Law of the Tenth" and for enforcing its obligation.

The phrase, "The Church Militant," meaning the Church at war with all the forces of evil, is one with which in former years we were more or less familiar. We seldom meet with it now, though *the war is still on*, and the conditions of the conflict are but little changed, except that the field of operations is more widely extended; and since "money" now is acknowledged to be "the sinews of war," money is still required for the vigorous prosecution of the campaign, for carrying out our "marching orders" everywhere, in every land.

During the recent war with Spain many of our young men regarded it a duty, an honor, a privilege to enter the army or navy, and the representatives of the people voted many millions of dollars for carrying on the war. If such expense, such sacrifice could be esteemed a privilege, while one of its aspects meant destruction and death, surely the followers of the meek and lowly Jesus should regard it a privilege to support His cause, which in all its aspects means light, liberty and life, the fulfilment of His gracious design, "to save the world." All may not enlist in the Nation's army; it is the duty of some to remain at

home. The stay-at-homes have sometimes grand opportunities and render excellent service. Of one of the stay-at-homes it is written, "Blessed above women shall Jael the wife of Heber the Kenite be." She had not followed Barak with his ten thousand men "towards Mount Tabor," or "unto the River Kishon"; she had not "jeopardied her life unto the death in the high places of the field," yet she helped to complete the victory when "she put her hand to the nail and her right hand to the workman's hammer." "Blessed shall she be above women in the tent."

The free exercise of the "Grace of Liberality" is always helpful to a good cause; indeed, this is its direct and immediate aim and object. Witness the liberality of Israel. Material was asked for to build the tabernacle in the wilderness (Ex. 35th chap.). So liberal were the people that proclamation had to be made throughout the camp, "Let neither man nor woman make any more work for the building of the sanctuary." "So the people were restrained from bringing," for already "much more than enough for the service of the work" had been contributed. Recall David's preparation for the building of the temple (1st Chron. 29th chap.). He might not build, but he could, and did, prepare material for building, and delighted in doing so. He and his people helped the good cause.

Liberal giving cheers those who are more directly engaged in the work of the Church. David said: "And now have I seen with joy Thy people which are present here, who offer willingly unto Thee. Of Thine own have we given Thee." Paul wrote: "I rejoiced in the Lord greatly that now at the last your care of me hath flourished again. For even in Thessalonica ye sent once and again unto mine necessity. Not because I desire a gift: but I desire fruit that may abound to your account."

It is its own reward. The law of the



Lord, His testimony, His statutes, His commandments, His fear, His judgments are "more to be desired than gold, yea than much fine gold," and "in keeping of them there is great reward." "Then the people rejoiced, for they offered willingly, because with perfect heart they offered willingly to the Lord."

It stimulates others. To the Corinthians Paul writes: "For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked many." The men of Ephraim wanted to have a hand in the fight whether the leader was Gideon or Jephthah.

It is a good investment. "Honor the Lord with thy substance and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." His "promise to pay" does not need to be discounted. The widow of Zarephath, who of her scanty supply did "make thereof a little cake first" for the "man of God," had ample provision until the day the Lord sent rain upon the earth. The "little cake first" was a good paying investment, out of her very little store.

It develops the desire to give and so helps to subdue natural selfishness and to expand large-hearted, Christ-like benevolence. From whom do those who seek financial help for any good cause expect assistance? From those who are wealthy but rarely, if ever, have been known to give, or from those who are known to give, whether poor or rich?

Among a few names given to a friend who was soliciting aid to build a church, one was mentioned and the remark added, "You call on him, it will do him good." The reply was, "I do not like that recommendation."

Above all, it secures the love of God. "God loves a cheerful giver," and where is

the Christian, rather, is there a Christian who does not crave fuller manifestation of that love; fuller capacity to discern it? There is a privilege in giving.

ANDREW ALEXANDER.

*New York.*

#### ON THE WAY TO GEELONG.

The readers of *OLIVE TREES* will be glad to have a few paragraphs from a letter, written at Geelong, April 10th, by Rev. Walter McCarroll, whose ordination and marriage have already been reported in these columns. He says among other things:

"I spent about six weeks in Ireland, and I have nothing but praise for the treatment which was accorded me there. Generous and hospitable to a fault, I have but one criticism to make and that is the apparent coldness with which they treat their pastors, turning away after a service with never a hand-shake or a warm word for them. The ministers, too, were most generous, according me the free use of their pulpits twice on the Sabbath and several times during the week." . . .

After a brief reference to his marriage and the courtesy of Mrs. Martin of Marlborough Park, in whose home the ceremony was performed, Mr. McCarroll writes:

"We left that same evening (Feb. 7th) for Marseilles via Liverpool, London and Paris, reaching that place Feb. 10th. The transition from the raw chilly atmosphere of North Ireland to the warm sunny clime of Marseilles was quite marked. It seemed strange to think of riding around in the warm sunshine with no need for wraps while the thermometer in New York was crawling around below the zero point. We found the 'Omrah' a fine large boat, 500 ft. in length, with a tonnage of more than 8,000, twin-screw, with a smoke-stack 76 ft. in height above the boat-deck, and accommodations for about 325 first and second saloon passengers, and 500

third class. The refrigerating chambers for carrying frozen produce will hold 40,000 (forty thousand) carcasses of mutton. This was the 'maiden trip' for the 'Omrah,' as well as for some of her passengers. On such a long voyage one gets pretty well acquainted with his fellow-passengers. We had on board, of course, all sorts and conditions of people, there being no less than eight clergymen of different denominations, several lady missionaries, and any number of those who had no use either for the Lord or His ambassadors. The first port at which we called after leaving Marseilles was Naples, but, unfortunately, it happened to be on Sabbath. Here are many points of historic interest. Across the Bay we could see Mt. Vesuvius smoking away as it has done for more than 1800 years, and at whose foot lie the buried cities of Pompeii and Herculaneum. . . . Leaving Naples, we passed the next morning the smoking island, Stromboli, and in the afternoon passed through the famous Strait of Messina. Here are the legend rock and whirlpool, Scylla and Charybdis, and soon we came in sight of old Ætna, volcanic like Vesuvius, some 10,880 ft. in height, and about twenty-five miles inland. Late in the evening we sight Crete to the northward, and on Thursday morning we awake to find ourselves in Port Said, at the entrance to the Suez Canal. The chief occupation of the people here seems to be living on the strangers that come to town. Hawkers of all kinds and nationalities fairly besiege the pedestrian. Of course they ask nearly double the price for everything, and anyone who understands the art of bartering with the natives can get what they want at half the asked price.

"The passage down the famous Suez Canal was full of interest. The Canal was constructed, you will remember, mainly by De Lesseps, the Frenchman, and is under

French control, but is largely a highway for British commerce, and seventy-five per cent. of the ships passing through it are British, and five per cent. more are plying to and from British ports. The Canal is eighty-seven geographical or about one hundred statute miles in length. Travel down the Canal is necessarily very slow, and so we did not reach Suez until the next morning, having left Port Said at noon on Thursday. We had anticipated that it would be extremely warm on the Red Sea, but were pleasantly disappointed as we had cool weather until we reached Colombo.

"As we passed down the Gulf of Suez, we could look over into the land of the tragic wanderings of the children of Israel. Could the land but speak, what a story it would have to tell of murmurings, discontent, rebellion and death, and of the strange and wonderful things wrought by God. It is said that on a clear day, Mt. Sinai can be seen in the distance, but the day was not clear enough for our inexperienced eyes to detect it. Presently, we were on the Red Sea proper, and ten days after leaving Port Said, we were at Colombo, and once again we were in port on the Sabbath day. We had been kindly dealt with by the winds and waves, and we felt grateful to the Master who bids them to be still. But a few yards from where we were anchored we saw a boat bearing the U. S. flag, which we were ready to hail. On inquiry we found that it was the transport 'Grant' bearing troops to Manila, where perhaps some of the poor fellows have already fallen in battle or succumbed to disease. In a short time the transport moved out on its voyage, and Mrs. McCarroll displayed her patriotic feelings by waving a small U. S. flag, which evoked a cheer from the American soldiers.

"In the evening we went ashore to hear Rev. F. B. Meyer of London, the author of

'The Shepherd Psalm.' We walked to the church and kept our eyes open to see what we could. We were quite surprised to see an electric railway in full operation and to see natives riding along just as if they were go-ahead Americans. As I sat and listened to Mr. Meyer, I could not help but think of the mysterious and wonderful providence of God. Just a year before, I sat and listened to Mr. Meyer's stirring address at the Students' Volunteer Convention, in Cleveland, Ohio. At that time I never dreamt that I would in a short time hear the same man on the same great theme, on nearly the opposite side of the earth. Mr. Meyer took for his text Jeremiah 18:4: 'And the vessel that he made of clay was marred in the hands of the potter; so he made it again.' The church was well-filled, a majority present being natives, whose dress could not be distinguished from that of the well-dressed English. After service we rode back to the quay in rickshaws. A rickshaw, as you probably know, is a low two-wheeled carriage, seating one only, and drawn by a native in very nearly full undress. At ten o'clock that night we were once more under way, and were out of sight of land again for about twelve days. 'Crossing the Line' we felt the heat somewhat, but it was endurable and before reaching Albany overcoats were much in evidence. For a few days there was quite a heavy swell on the sea, and some of us felt rather uncomfortable, so we were very much pleased when we were able to plant our feet on terra firma at Albany. This is the most south-westerly point of Western Australia. The few hours spent here were quite refreshing. Four days later we touched at Adelaide, in South Australia, and on Wednesday, March 15th, we were anchored off Melbourne, after nearly five weeks on the water. We were glad that we were at our journey's end, and were thankful that we had had

such a prosperous voyage. We were met on the boat by a deputation from the Geelong congregation, who greeted us heartily and gave us a most cordial welcome to Australia. We reached Geelong that evening, thoroughly tired out, but it was necessary to go into the church and shake hands with the people who had been at prayer-meeting.

"We are really in the land of the 'Southern Cross,' where the sun circles towards the north, and the gum-trees shed their bark instead of their leaves. The Covenanter cause here is in both a discouraging and hopeful condition. Like America, it is a hard place to make *Covenanters*, to get hold of men who are willing to do what is right and duty, and leave results with God.

"This letter is already long enough, so I will leave till a later day my impressions of Geelong and Australia. Your paper has been coming all right and it is always a welcome and cheering visitor."

#### A STORY OF INFALLIBILITY.

Early in the spring of 1898, a young Greek—*i. e.*, a member of the Greek Church—who, being the eldest son, and who after the father's death is head of the house, was entertaining two priests. The conversation turned upon matrimony. Now this young man, Meshael, wanted to marry a certain young lady. But according to the laws of the Greek Church he was not allowed to do so, because these two were within prohibited degrees of spiritual relationship through baptism.

You see that since no parent can present his or her child for baptism in the Greek Church, there must be a sponsor. But if James Hix is sponsor for John Nix's child, Hix and Nix become spiritual brothers, and hence their descendants to the sixth generation are forbidden to intermarry. So that there are thus seven prohibited degrees.

But there are secret instructions to the bishops by which the bishops may grant a special permission in the 5th, 6th and 7th degrees.

A short time before this story begins there was a marriage between two who stood in the 5th degree of relationship to each other. They were wealthy and influential, and they secured this special franchise from their bishop who performed the ceremony.

Meshael and his family have always been great friends of the missionaries and frequently attend our services, and know the Gospel well.

On the occasion of the priest's visit there occurred the following conversation :

"Most Reverend Father," said Meshael, "will you be pleased to place the nuptial crown on two who desire to be married?"

"Most certainly; who are to be crowned?"

"I wish to take the daughter of So-and-So."

"Ah, but you are within prohibited degrees."

"May it please your reverence, we are the same as those married recently by his grace, the Bishop."

"But they had a special dispensation from his holiness, the gracious Bishop."

"Then can the Bishop grant a thing prohibited?"

"Most certainly; his worship knows the laws."

"May I be forgiven, but what law, I pray?"

"The special law of church dignitaries, to whom peculiar power is given."

"But, Reverend Father, is our religion not that of Jesus Christ, who said, 'In secret have I said nothing'? How then can there be a secret law? Is the Gospel not our only law?"

This was too evangelical for the holy father, who flew into a rage and vented his

wrath in a tirade of accusation of heresy against his host and the whole family. The controversy became very violent, and during the war of words the priests abused their host and called him a liar and a Protestant several times, and then, angry and fuming, they arose to leave, but their host interposed himself, blockading the door, and he begged the priests to sit down, saying, "You have made me angry and you yourself are very angry; we must not part this way; sit down and let us be reconciled."

After much entreaty the priests again sat down, and in due time they became reconciled. Then dinner was served. They ate bread together—a solemn pledge of friendship—after the priest had blessed the meal. Then the two fathers performed certain rites of their religion, received the customary fees in consequence thereof, and departed in a most friendly spirit. There were several witnesses present who knew all that happened.

The rumor of this incident reached the ears of a man whom we call Basoos, whose son was the young man who had received the special dispensation authorizing his marriage with a young lady within the prohibited degrees of spiritual relationship. This man, Basoos, was virtually head of the Greek sect in Suadia, owing chiefly to his wealth and influence. Another very influential family in the Greek sect was related to Basoos by the above and many other unions. The young man, Meshael, stands very high as to honesty and capability among merchants, who must entrust business to commission men, for such he and his brothers are. Basoos and his friends are in the same business, but do not enjoy an excellent reputation in their business. They had been made very angry at Meshael & Brothers by losing some customers, who transferred to the brothers because of their superior honesty in business.

Basoos saw here an opportunity for revenge against a business rival. Others, and by far the greater number, saw an opportunity to terrify any and all who would dare to question the authority of the Greek priests, or to refer to the Gospel as of any authority superior to that of the hierarchy.

A charge of assault and battery against the two priests was made out and discussed in a large gathering of people at Basoos' house. Then the priests were sent for and were requested to seal these indictments so that the civil authorities might act upon them and try Meshael. But the priests wanted to know the contents, and when they learned the facts they refused to seal them as true. Then a great storm was raised against the priests. They stood firm for awhile, but after enduring much threatening and personal indignity at the hands of these determined persecutors, and after they had been deceived through a pretended alteration of what was written, they reluctantly put to their seals.

Then the indictments were presented to the civil magistrate, who was a Moslem. He had heard of Meshael as a trustworthy, capable man, and wondered that such action should be brought against him. After dismissing the complainants he summoned Meshael, and was soon convinced of his innocence. However, a sort of trial was held on Thursday, wherein Meshael's persecutors saw that the Moslem judge would be no tool of theirs. So they immediately appealed the case and asked a superior authority to deputize a certain military officer to come out from Antioch to try the case. He arrived in Suadia Saturday at sundown. The determined persecutors of the young Greek immediately convened and told their story, intimating that they expected him to gratify them in the case and imprison Meshael early Sabbath morning, which was a great feast and

gala day. Accordingly, he did so early the next morning, sending him walking—a great disgrace—before an armed soldier to prison. The soldier, knowing Meshael to have been unjustly and unlawfully arrested, was about to make a detour by a private path and so avoid the publicity of the highway. But the major roared after him with a curse to take the highway. As they passed Basoos' house there a large company stood at the gate to see their triumph in Meshael's disgrace. All the sect gathered that Sabbath forenoon to carouse and feast. Great effort was made to do honor to the wise and evenbanded (?) dispenser of justice, who was feasted and wine to his heart's content. And as the wine gained ascendancy the poor prisoner was not forgotten. But, at the suggestion of the persecutors, the major called an orderly and gave a loud and boisterous verbal order that Meshael be put into the horse stable, where he must lie upon the dung, and that two soldiers stand sentinel at the door.

After sundown, one of these persecutors, more wily than the rest, knowing that I would scarcely remain neutral in the case, and in order to ingratiate himself with all parties, went to the major and requested the release of the prisoner, which was effected about 10 p. m.

On Monday the trial was to occur. I made my way very early to the major's rooms, where the court was to sit. In plain words I told him that these enemies of Meshael were using him (the major) as a tool to persecute this young man, who preferred to hear the gospel and who rejected the authority of the priesthood in matters of conscience.

A mock effort was made at a trial that day, which was adjourned and postponed from time to time until it finally evaporated into a mere memory. But the saving cause in this ceasing of the persecution

was that I appealed to our American Consul, who laid the matter before the Turkish Governor-General of Aleppo. This official sent a peremptory order to the District Judge to be cautious and to see that exact justice be meted out.

Thus, when it became known that diplomatic eyes were on their movements, the enemies of the gospel ceased to persecute this young man. However, before the Consul's action became known, the leaders of this persecution, in their endeavors to coerce the major to do their bidding, told him that he was to pay no attention whatever to me, as it was only a short time until they would drive me out of Suadia, and that I had no Consular backing. But the Governor-General's incisive order flung consternation into their ranks. It was amusing to us to see the way in which these rabid persecutors of the gospel acted. Before I had heard of the orders from Aleppo, we were greatly surprised to see a large company of callers composed of these opposers to a free Gospel, headed by their tool, the major, coming to pay me their respects. For many days before they scarcely spoke to me and their frowns were dark enough. But that day their smiles were like sunshine and their compliments were like precious gems, and their deference was in marked contrast to their former arrogance. I entertained them, and wondered and waited. The next mail brought a letter from the Consul, which made plain this sudden, social sunshine.

There were other sequences, of which I hope to write later. One thing I wish to emphasize—a fact most clearly brought out in this affair. Although the priests were most reluctant to seal a false indictment, yet, once done, it must be carried through at all hazards. Before the Moslem civil authorities these priests maintained, on oath, that the indictments were true. But in private and before many witnesses they

declared the falsity of the charges and wholly justified Meshael. When the priests showed a disposition to tell the truth before the court, the leaders of the people raised a great clamor and said to them: "What! are you not priests of the Church? Is it possible that you could think of telling a lie in court? Did you not seal the indictments? Have you not the Holy Spirit to keep you from all error? If you repudiate your seal and signature, who of all our people will worship before you who would acknowledge your liability to error, and especially to telling a lie in the open court of the Moslem power?"

In short, their blinded people would hold them to the maintenance of the doctrine of priestly infallibility so strenuously inculcated by their church standards.

Another thing is apparent, that is, the ignorant people and the bigoted priesthood act and react on each other, compelling one another to follow on in their dark way, which leads all alike to eternal doom.

This doctrine of priestly infallibility leads priest and people all alike into falsehoods, gross, unjust, oppressive; at times the priest imposes on a credulous people; again the people coerce the priest and chain him with his own doctrine. Will we continue to call them ministers of the Lord, or deceived and deceiving emissaries of Satan, led astray and leading others astray by the pernicious doctrine of priestly infallibility so clearly taught in their Catechism, page 124?

Brethren, think on these things.

J. BOGGS DODDS.

### THE WAR CHARACTERIZED.

EDITOR OLIVE TREES:

I have received a letter from a brother anent the war whose sentiments are so truthful I desire your readers to have the opportunity of seeing them. I hope that before the extracts are in type the war

against the Filipinos may be terminated; but whether or not, my friend's earnest protest should be read by all who love peace.

N. R. J.

*Oakland, May 8, 1899.*

"Well, what shall I say about this unfortunate, uncalled-for, cruel war? I was deeply grieved when it was declared. There has never been a day since when I did not feel that it was a serious mistake, and now, the longer the worse. We have become so involved that I see no way out of it." . . . "Our ministers and people have all gone mad on the subject. Indeed, the mass of Christian people and the religious press in the country have been, heart and soul, for the war. It has made me question my own judgment on the matter. And yet I cannot see how it can be justified on any phase of Christian principles. I think that multitudes to-day are wishing that they had not supported it so heartily. The revelations that came out about the character of the Cuban insurgents, the decimating of our army of noble boys, and the return of the rest of them, emaciated, enfeebled skeletons—the bitter disappointment concerning the Filipinos and the slaughter of brave men on both sides—the fearful desolation of the country and towns of the innocent natives, with the prospect of years of this same work—altogether is making a good many people heart-sick of it. And yet they say we cannot retreat, we cannot leave the Filipinos to govern themselves. Oh! no, I don't think the Prince of Peace can approve of the war, and if so, He cannot approve of His children continuing in the army.

"I am grieved, too, at the unprecedented desecration of the Lord's day by the officers and soldiers. What occasion was there to select the Sabbath morning for the reconnoiter that brought on the recent battle at Quingua?"

"But I need not say all this to *you*."

## A TRUE WORSHIPER OF THE UNKNOWN GOD.

The following incident is taken from a letter from Rev. E. P. Dunlop, of the Presbyterian Mission to Siam:

I will close this with a brief account of one of the most interesting experiences we have had in Siam. Having heard of an "aged man who worships Jehovah," we visited his home, and there held several services. The old man gave us a warm welcome, and told us that many years ago he became convinced that the world has a Creator, and that He is the true God. He then resolved to give up all other gods and worship Him only. He did not know His name, so addressed Him as the Greatest of All. Four years ago, during our first tour to this side, he received several portions of the Word—Genesis, Exodus, Matthew, Luke, John, and the Acts. These he not only read, but committed large portions to memory. In his own words, "The Holy Spirit planted the Word in my heart." He committed Paul's sermon to the Athenians, because, he said, "It just suited my case." He had been ignorantly worshipping the Unknown God. Through this wonderful sermon he learned about Him, and since then has put his whole trust in Him. He has been bold in declaring this faith to others. Some, he says, have believed, but many have cursed him, and called him "a crazy old man." His wife joined him in believing and they have put away all forms of heathen worship from their home. The old man is very familiar with the history of God's people as recorded in Genesis and Exodus. He grows eloquent over portions of the Acts, particularly the martyrdom of Stephen, the conversion of Paul and the sermon at Athens. He has compiled from the Scriptures his own confession of faith. He read it to me, and I could offer no criticisms. Surely this aged man has been taught by the Spirit of God. I found that

he had but little need of a human teacher. It was my joy to baptize him and his wife. He is seventy-seven and his wife sixty years of age. He has been a Government official during three reigns, his title being "Looang See Pet Song Kram." His father was a military man of some note. He led the army that invaded Kedah in 1827 and took the province for Siam. He expressed his regret that he had not known the Saviour earlier, when he was strong and could have gone about and proclaimed the gospel to others. He promised to publish the glad tidings with all his heart. We were sorry to say good-bye to these aged disciples. But we go with greater confidence in the willingness of the Holy Spirit to accompany the distribution of God's Word and to make it powerful to salvation.

#### FOR CHRIST'S SAKE.

The *Harvest Field* publishes the tragic account of the death by poison of Chandamma, a young woman who wanted to become a Christian. Chandamma and her mother were living alone near to the house of one of the mission catechists at Chickballapur. The girl used to frequent Christian houses and attend Christian meetings. In her intercourse and conversation with Christians she became convinced, and declared herself a Christian. But in spite of her importunities to be baptized, she was advised to wait till her sixteenth birthday gave her the right to follow her convictions. Meanwhile she was betrothed to her cousin against her will, and those of her friends and relatives to whom her inclinations towards Christianity became evident tried every means to shake her in her resolve. But she remained firm. On 14th September she wrote to Mr. Hickling, the mis-

sionary, that it was high time for her to be baptized, and Sunday, the 19th, was accordingly arranged as a suitable time for it if everything went on well. But on the 15th reports spread of Chandamma's death. The post-mortem revealed that she was poisoned by arsenic. The circumstances of the case give no room to doubt that the perpetrators have done this foul deed to save themselves the dishonor which they imagined would befall them by her becoming a Christian.

#### A SACRED SPOT.

"The Rev. F. H. Wright, who was alone at Nassa, went on a long preaching tour in September last, taking with him a number of lads from the station. He visited Nera, Urima, Msalala and Usambiro, and found everywhere a wonderful willingness on the part of the people to gather together to hear the message. At some places the whole district came to the services. Mr. Wright's account of his visit to Usambiro, where Bishop Parker, and Messrs. Mackay, Blackburn, Hunt and Dunn were buried, will be read with great interest. The little graveyard was again overgrown with weeds and bushes, but two hours' work on the part of my boys soon put the place straight. The names on the wooden crosses were almost obliterated by the weather, so I cut them deeper with my pocket knife. We held a short service, when we had finished clearing the ground, at which there were eight Basukumas, who are consistent Christians. I could not help thinking how true it is, 'One soweth, and another reapeth.' The walls of the houses are still standing, and the boiler on which Mackay was engaged is still in a very good condition in spite of so many years of African sun and rain."—*Church Missionary Intelligencer*.

The message of Jesus Christ to the Synod of 1899:

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them.



## EDITORIAL NOTES.

—At the urgent request of OLIVE TREES President Johnston sent us, a few days before the meeting of Synod, the manuscript of the sermon that his courtesy enables us to publish in this issue. It is not possible to reproduce in print the personality of the gifted author, and many who heard the address will miss points in the way of application that were not committed to writing and sentences, the clothing of thoughts that must have come to him as a flash of inspiration in the moment of delivery. But our readers have the substance of a discourse, well worthy of preservation as an original and peculiarly attractive presentation of timely and important truths.

—As OLIVE TREES promised, in announcing the departure of Rev. Walter McCarroll to Geelong, Australia, as missionary of the Reformed Presbyterian Church in Ireland, its readers will find in this number an interesting letter from his pen. "On the Way to Geelong" will be followed, if God will, by other communications from Mr. and Mrs. McCarroll to their friends in this country.

—The Mission *El-Eman* is indebted for five dollars to Khalil Naaman, a Syrian convert, who, soon after coming to America about a year ago, enlisted in the U. S. Army, and is at present with the 6th Infantry at Fort Sam Houston, Texas. Accompanying his generous contribution was a request to be remembered in the mission meetings for prayer, as his surroundings were not favorable to personal piety.

—OLIVE TREES has recently received and forwarded to the Treasurer the following contributions towards the payment of the Foreign Mission debt: Two dollars from the "Syria Boys' Mission Band" con-

nected with the Sabbath School of the Baltimore Congregation, a second donation for the same purpose; six from the L. M. Society of Belle Center, with four from Rosa J., Mary A., John and Mrs. Mary E. Alexander; two and a half from "Two friends of Missions" in Glenwood, Minn.; and one dollar and eighty cents from Mrs. Edwin Chase's Sabbath School Class, Cornwallis, N. S.

—May 18th we received a letter from Belfast, Ireland, covering post-office order for £1 8s. 9d. from the Afternoon Sabbath School connected with the Dublin Road Reformed Presbyterian Church. Mrs. G. Graham, in forwarding this offering for the Mission to China, says: "This is part of a sum contributed by our school children in weekly offerings. We are anxious to assist your mission in that great land where there is so much need of workers. . . . May God continue to prosper your Church in all its work for Him."

—At the request of Rev. Samuel McNaugher, we insert the following announcement:

The Reformed Presbyterian Rally to be held in connection with the Annual Christian Endeavor Convention at Detroit in July next will meet on Thursday afternoon, July 6, at 2.30, in the Second Avenue Presbyterian Church; Samuel McNaugher, Chairman. We are going to have an excellent programme. A great number of the Covenanter young people expect to be present. A full programme of our rally will appear in the next issues of our church papers. We are glad to say that Rev. David McAllister, D. D., LL. D., of Pittsburg, Pa., will speak to the main convention, and also at our rally. We are expecting a goodly company of ministers from our Church to be present, and we trust

that we may have time to hear a word from each pastor. We hope you will come in prayer and with your hearts attuned to praise God in the Psalms of His Word. We would be glad to hear from all who expect to attend the C. E. Convention during July 5-10. My address hereafter, until further notice, will be, First Reformed Presbyterian Church, corner Ferdinand and Isabella Streets, Boston, Mass.

—A letter from Miss Wylie, of Latakia, came in too late to be inserted among "News of the Churches." It contains the following notice of deaths in the Mission, including that of the first convert:

The first was the doorkeeper of the boys' school. He was, he said, nearly eighty years old. He came into the church only about four years ago, and ever since has shown a great attachment to it. He lay sick for several months and had little hope of getting better. The priest went to see him and wanted him to return to the "true fold." He replied that he was in the true fold already, that the blood of Jesus Christ, that cleanseth from all sin, had been applied to him, and he was saved through the merits of Christ. The priest wanted to administer to him the sacrament of the Lord's Supper, but he covered up his face. His patience, hope and trust were comforting to see. The next to go was our dear Mallim Daoud. It came like quite a shock to us all. Dr. Balph was to see him about a month before. Although he saw that he was failing, he thought that he would live several months. His talk to him on spiritual things was very satisfactory. Perhaps of all our people he had the most to endure, and his later life was clouded and embittered by family troubles. We felt that he sometimes made serious mistakes, but he was greatly tried. But through it all he seemed to cling to Christ, and we do not doubt that he is now perfected and rests safe in the Everlasting

Arms. The third was a member from Gu-naimia, who died this week in the hospital, a most lovely young girl. She had a lingering disease and had no hope of getting well. She would say that if she could glorify God by dying, she was willing, or if she could glorify him more by living, she would like to live. The doctor sent for her father. When he came she said, "I am glad you came this evening, for to-morrow I may not be able to talk to you." And it turned out that way. We feel sure that she, too, is in glory.

—The Woman's National Sabbath Alliance has recently issued a circular to pastors in New York City, from which we make the following extract:

"The alarming increase of Sabbath desecration among professing Christians is so portentous for our country and the welfare of the kingdom of our Lord Jesus Christ that thoughtful minds are justly disturbed.

"The afternoon and evening of the Lord's day is being largely given to amusement and social enjoyment. Receptions, teas and dinners are the fashion among many whose names are prominent in social life.

"The Woman's National Sabbath Alliance is doing its utmost to stem the tide, but feels the need of every influence that can be exerted to arrest the trend toward utter materialism which Sabbath desecration implies.

"We, therefore, are moved to ask clergymen, pastors and teachers to preach and teach the Word of God upon this subject in season and out of season, and that there can be no more compromise in the keeping of this command of God than in that of murder, theft or adultery. We also ask that public and private prayer be offered continually for the preservation to us of a holy Sabbath day, so fundamental in its relation to virtue and morality, so vital to the welfare of our country, and so honoring to God."

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